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Persecution Of The Arabs

In Israel



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F A C T S
THAT EVERY AMERICAN SHOULD KNOW
ABOUT THE TRAGEDY OF THE HOLY LAND

THE PALESTINE ARAB REFUGEE OFFICE
801 2nd Avenue, Room 801
New York 17, N. Y.

With the Compliments

OF

THE PALESTINE ARAB REFUGEE OFFICE

Director
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NEW YORK 17, N. Y.

FOREWORD

The Palestine Arab Refugee Office in New York is a branch of the Arab Palestine Office in Beirut, Lebanon. It is an unofficial political organ run by Palestine Arab refugees on a voluntary basis. Among its various objectives, are: to defend the cause of the Arab inhabitants of Palestine and to regain their rights in their homeland; to alleviate the sufferings of the refugees; and to seek equality and justice for the Arab Moslem and Christian inhabitants who are now living in the Israeli-occupied territory.

The Office does not claim to represent the Palestine Arab refugees, but it does constitute one of the means through which an interpretation of their views and demands may be conveyed to an outside world which seems to be ignorant of what is taking place in the Middle East and of the grave dangers lying in store.

The Palestine tragedy has brought great suffering to the Arab inhabitants of Palestine. For eight years nearly 1,000,000 Palestine Arab refugees have been living in misery and destitution on a meagre United Nations relief, watching their homes and lands being occupied by Jewish immigrants.

The 180,000 Arabs (Moslems and Christians) living now in Israeli-occupied territory are also enduring untold hardship. Since the creation of the State of Israel in 1948, these people have been suffering persecution, ranging from the persecution of the individual to the total destruction of an Arab town or village.

Israel claims to be the "bulwark of democracy in the Middle East." In this pamphlet we try to show from the many statements coming mainly from Jewish sources, that Israel is a discriminate state in favor of the Jews against the Arab (Moslem and Christian) indigenous population, despite all promises, declarations and guarantees of equality and justice given by the Zionists prior to the creation of the State of Israel.

It is indeed strange how those people who have always complained of racial and religious persecution have now become persecutors.

New York
May, 1956

Izzat Tannous, M. D.
DIRECTOR

(Note: This material is filed with the Department of Justice where the statement, required under the Foreign Registration Act, of "The Palestine Arab Refugee Office," 801 2nd Avenue, Room 801, New York, N. Y., as an agent of "The Arab Palestine Office for Refugees," of Beirut, Lebanon, and the Governments of Saudi-Arabia, Iraq and Lebanon, is available for public inspection. Registration indicates neither approval nor disapproval of this material by the United States Government)

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Q U O T A T I O N S

"I am certain that the world will judge the Jewish State by what it will do to the Arabs."

Dr. Chaim Weizman

"Where are you Jews? Why do we not at least pay, with a generous hand, compensation to these miserable people? Where to take the money? But we build palaces, buy cars, waste petrol like water, let our ministers and hundreds of delegates (schlichim) live a luxurious life, instead of paying a debt that crieth unto us from earth and heaven . . .

And do we sin only against the refugees? Do we not treat the Arabs who remained with us as second-class citizens? . . . Did a single Jewish farmer raise his hand in the Knesset (Israeli Parliament) in opposition to a 'Law' that deprives Arab peasants of their land? . . . How doth sit solitary, in the City of Jerusalem, the Jewish conscience!"

Moshe Smilanski — 'Ner': Israeli Monthly,
Sept. — Oct. 1953.

"It seems to me wrong for Jews to shut their eyes to the misery of the Arab refugees from Israel and to disclaim any responsibility for what is done in Israel to the Arabs. The noble Jewish maxim still holds - and not only in matters of material help - "All Israel are responsible the one for the other," though some are in the State of Israel and others are outside it."

Professor Norman Bentwich
'Ner' Israeli Monthly, Dec. - Jan., 1954.

"We holler murder when someone discriminates against us, but we think it perfectly in order for us to discriminate against others. But should we not take into consideration that only a small portion of the Jewish people who live in the Jewish land, while the bulk of Jews live among other peoples?"

New York Jewish Daily Forward
April 26, 1952.

"While Arabs are permitted to go to the polls during Knesset elections, a policy of discrimination and limitations against these same voters cannot continue if the State does not want to play into the hands of the rabble rousers and instigators . . . On the one hand it is impossible to scatter promises and to make declarations about the equality of rights, and on the other, to adopt methods of governing which cause an accumulation of bitterness and a sense of frustration within the Arab community."

"Haboker," the daily newspaper of the General Zionists
in its issues of 3rd and 6th August 1953.

"The Government's policy embitters the Arab population and makes their lives very difficult. It incites opposition, radicalism, and

finally hate of the Government and State. But it also poisons the lives of the Jews especially those of our younger generation. They see in the example of the Military Government discrimination of man against man, because of race, religion and nationality. Such a policy is in basic contradiction and opposition to the Jewish tradition and to the declaration and promises of the Jewish people during the time when it itself was a persecuted and homeless minority. It will not earn us honor and love among the nations of the world and will not bring nearer the peace which we so much need."

Dr. Judah Magnes, Hebrew University group,
"Ichud," February 1953.

"The Israeli Nationality Law is one of the most pronounced expressions of Jewish chauvinism - a Jew becomes a citizen of Israel after one minute in the land. An Arab, not even after he and his forefathers have been there for a thousand years."

"Unser Zeit" organ of the Jewish Labor Bund in the U. S.
August 1952.

ARAB RIGHTS GUARANTEED

However, complete equality was guaranteed to the Arabs in the countless statements of Zionist leaders. The 22nd Zionist Congress passed a resolution on Arab-Jewish relations in 1946, which laid down:

"The Jewish State will be based upon full equality of rights for all inhabitants, without distinction of religion or race in the political, civil, religious and national domains, and without domination or subjection" *

In 1946, Dr. Chaim Weizman, as head of the Zionist Movement, told the Anglo-American Committee of Enquiry that there will be no question of:

"our dominating the Arabs in the sense of taking away their natural rights" **

In 1948, full and equal rights were guaranteed to Israel's Arab citizens in its Proclamation of Independence, which declared that the state:

"will be based on the principles of liberty, justice, and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of all its citizens, without distinction of religion, race or sex . . ." ***

* * * *

* Resolution No. 10 of 22nd Zionist Congress, page 16 on Arab-Jewish Relations

** Jewish Agency statements and memoranda, page 43.

*** Laws of State of Israel, Vol. 1 Ordinances 1948



THE HOLY SEA OF GALILEE
Now an Israeli Lake for Fishing!

PERSECUTION OF THE ARABS IN ISRAEL

MALTREATMENT ADMITTED

"I presume, in advance, that certain acts of injustice have been taking place," said Moshe Sharett, when called upon in 1954 to form a Cabinet.

Sharett was replying in the Knesset (Israeli Parliament) to certain Arab members who had urged abrogation of the oppressive laws and regulations enacted by his predecessor, David Ben Gurion, against the Arab minority in Israel, and against the Arab refugees now living outside their homeland.

"PERSECUTE THE ARABS" POLICY

David Ben Gurion is so fanatically anti-Arab, that he refused during his first term of office to receive the Arab members of the Knesset and the top-ranking leaders of the Israeli Arabs who wanted to intercede with him personally for, at least, the mitigation of his "persecute the Arabs" policy. This crude, totalitarian policy in a so-called democratic state, hailed by its friends abroad as the "bulwark of democracy in the Middle East," is being condemned, not only by the Israeli Arabs who are the direct victims of its oppressive methods, but by many conscientious Jews in Israel and abroad.

Taking various shapes and forms, ranging from the persecution of the Arab individual to the total destruction of an Arab town or village, this "Persecute the Arabs" policy converted the State of Israel into a large "ghetto" - as far as its Arab citizens are concerned - and the "ghetto" which was the bane of Jewish life in Europe has become the bane of Arab life in Israel.

OBJECTS OF PERSECUTION

The objects of this policy are:

- (a) to force the 180,000 Arabs, who had remained in Israel to leave the country with a view to securing more Arab homes and properties for fresh Jewish immigrants;
- (b) to intimidate the Arab refugees - the legitimate inhabitants of Palestine living now in the surrounding Arab countries - from continuing to demand a return to their homes and property from which they have been expelled by force of arms;
- (c) to "legalize" the usurpation of Arab property in Israeli-occupied territory, the heritage and wealth of an entire nation; and
- (d) to satisfy a sadist Zionist crave for persecution and destruction, probably in retaliation for the persecution of Jews in certain countries of the world, mainly in Europe.

FORMS OF PERSECUTION

To achieve these objects, persecution of the Arabs by the Israeli State takes various forms, some of which are the following:

- (a) Restriction of movement for the Arab individual;

- (b) Continuity of military rule in Arab districts, localities and villages;
- (c) Desecration or destruction of churches, mosques, shrines, cemeteries, and other Arab sanctuaries - Moslem and Christian;
- (d) Obliteration of small towns and villages;
- (e) Destruction of fruit-bearing and other trees;
- (f) Compulsory sale to Government of Arab crops at prices lower than those paid to Jewish cultivators;
- (g) Expropriation of land;
- (h) Enactment of Nationality and Land Laws which deny the Arab citizen the same rights and privileges enjoyed by the Jewish citizen;
- (i) Various discriminatory laws and regulations;
- (j) Compulsory loans;
- (k) Collection of taxes on land which the Arab community is not permitted to cultivate;
- (l) Terrorization of the Arab minority by army raids and searches under false pretexts.

ARABS STILL LIVE UNDER MILITARY RULE

MEDICAL TREATMENT DENIED ARABS

Despite the lapse of more than eight years since the creation of the State of Israel, the Arab minority continue to live under stringent military rule. An Arab living in Nazareth, for instance, cannot go to Haifa even for medical treatment, without a permit from the Military Governor. This permit is usually not easily acquired even in serious health circumstances, let alone normal conditions, such as work, trade, recreation, etc.

To illustrate: an old Arab villager who fell seriously ill sought a military permit to go to Haifa, about ten kilometres away, for medical treatment. A 24-hour permit 'graciously' granted by the Military Governor enabled the patient to consult a Jewish physician in Haifa, who gave him a report that he must be hospitalized for at least a fortnight. Applying to the military authorities in Haifa for the prolongation of his 24-hour permit, and supporting his application with the certificate of the Jewish doctor, the villager was ordered back to his village to obtain the required prolongation from the local Military Governor. The patient was carried back home and died before the necessary prolongation permit could be obtained.

The Arab minority is not only prevented from receiving medical aid in case of emergency as has been illustrated above, they are also deprived of receiving any medical attention in their villages which they cannot leave without a permit.

M. Stein, a prominent Israeli Lawyer of Tel-Aviv, writing on "The Arab Minority in Israel" in "Lebensfragen," December, 1955, issue of Jewish Labour Bund and currently reprinted in English in "The Jewish Newsletter," said:

"Few of the Arab villages have a doctor; and in many there is no medical station. The sanitary conditions in the Arab zones are bad, and the mortality rate of Arab children in Israel is about twice that of Jewish children - 62.43 as against 31.77 per thousand (Statistical Monthly, December 1955, Israeli Government publication).

Even for medical help, it is not easy to get an exit pass. A short time ago an Arab woman sent a letter to the press in which she relates that in the Arab village of 'Ara, two children died in the arms of their mothers in the corridor of the Military Commander's office while they were waiting for a pass (Al Hamishmar, November 28, 1955). A similar case was previously published in the press. But very rarely do such circumstances become known publicly."

MEANS FOR COERCION

Unlike other military rules usually applied for security purposes under extraordinary circumstances, military rule in Israel is applied mainly to terrorize the miserable Arab citizens who expected to enjoy peace and security. Israeli Military Governors with unlimited powers reign supreme not only in Arab localities on the Arab-Israeli borders, but in Arab localities in the heart of Israel where peace and security prevail. The guiding principle in this case is that Israeli Military Governors must exist wherever Arab citizens exist in Israel, however peace-loving and law-abiding they may be. The object is, therefore, not the enforcement of law and order, but - strangely enough - the creation of terror and disorder. Consequently, an Israeli Military Governor can disperse the inhabitants of a whole Arab town, burn their trees, seize their crops, expropriate their lands, destroy their homes or give them to Jewish newcomers. In short, he can commit any act of injustice he likes, however flagrant it may be. And who is there to bring him to justice?

The following news item from the Israeli press (Kol Haam of January 19, 1954) is illustrative:

"The Israeli Military Governor at Negeb has issued an order to the members of the Arab tribe of Hutheil to leave their lands and move to "Khuwailfah" district which is a desert area and cannot be used for cultivation. The head of the tribe, Suleiman Hutheil, stated that the order was coupled with a threat that should they refuse to obey the harsh instructions, they would be driven out of their lands by force. The 20 thousand dunums of land upon which the tribe have always lived are mostly fit for cultivation and only a small portion of them is used for pasture."

THE TERRORIZING ARMY

Another example of the unjustifiable coercion of the peaceful Arab inhabitants of Israel was given not long ago at Et-Tira village near Haifa. The small village was subjected to a 12-hour search by the Israeli army on July 31, 1953, under the false pretext that an

Israeli air force plane was damaged by bullets when flying over the village . . . ! However, the brutal behaviour of the Israeli army in the helpless village later earned the Israelis a reprimand from the London "Times" and many other leading papers, even in Israel.

During the search, shots were fired in the air to frighten the populace; women, elderly persons and infants "were rushed out of their houses and marched into concentration pens where they were kept for several hours without water under the blazing sun; valuables were looted; furniture and windows were smashed" - charged Suweileh Mansour, Et-Tira Local Council Chairman, in a press conference in Israeli-held Jerusalem after the search.

Says the Israeli English-language daily, the Jerusalem Post: "The suggestion is that it has not been shown that the curfew at Et-Tira was justified objectively, that the army plane was in fact fired at from Et-Tira village, nor that adequate steps were taken, before proceeding to so harsh a measure as curfew to ascertain definitely whether it was or was not."

DESTRUCTION SHEET

At the end of 1953, the number of Arab towns and villages destroyed by the Israeli Government without any justification whatsoever was 198. Strangely enough, the world at large does not know of these Israeli atrocities, thanks to the rigorous Israeli censorship and to the vigilance of foreign correspondents in Israel.

IKRET VILLAGE

The inconveniences of a 12-hour army search, however brutal they may be, are incomparable to the wholesale destruction of a Christian village on one of the holiest Christian holidays, Christmas Day.

In October, 1948, the villagers of Ikret, who were removed by the Israeli army for 'security purposes,' were told that their removal was temporary - for fifteen days only. In order to completely frustrate their hopes for return, the Israeli Government destroyed the whole village on Christmas Day, 1951, and the church bell was removed to an adjacent 'Kibbutz' (Jewish collective colony) where it was used for the announcement of meals.

Up till now, the miserable inhabitants of Ikret have been living as destitute, jobless 'refugees' far from their lands which are being tilled and planted by Jewish immigrants from Poland and other countries. Since the United Nations Relief and Works Agency ceased to function in Israel following the handing over of its responsibilities to the Israeli Government, these villagers have been selling their belongings, if any, in order to secure a living.

In protesting this flagrant act of desecration and destruction, Monseigneur George Hakim, Catholic Archbishop of Haifa and Western Galilee, resident in Israel, wrote to Rabbi Hertzog, Minister of Religions in Israel as follows:

HOLY PLACES ARE NOT SPARED!



MOSQUE AT QIBYA

Destroyed by Israeli armed forces



THE "REPARATRICE" CONVENT IN JERUSALEM

Destroyed by the Israelis during their attack on the Old City in May 1948

“Wherefore is all this destruction . . . after four years of occupation that was received by the villagers with acquiescence and confidence in the promises of Israel . . . ? Only for fifteen days were the friendly relations between the villagers and your soldiers enjoyed. Then, calamities began . . . The villagers were deceived and ordered to leave their village only for fifteen days . . . as they were told . . . But three years or more have already elapsed, and these fifteen days have not yet come to an end. Thus, those villagers lost their homes, were deprived of their lands, olive and other trees, and became utterly destitute living crammed in the huts and shops of Er-Rameh village . . . As they have despaired of everything and everybody except the justice of Israel, they resorted to the Supreme Court where their case was heard by three of the highest judges in Israel. The Military Authorities were questioned. In submission to justice, the judges rebuked those responsible for these wrongs, and ordered the restoration of withheld rights to their owners. They further fervently appealed to the Jewish authorities to abstain from persecuting the Arab minority, since they themselves have experienced the bitterness of racial persecution abroad . . . The hopes of those villagers were therefore revived, and they looked for the implementation of the order of the highest Court in Israel. But, alas, the answer was this Christmas present covered with rubble . . . for, on the 25th day of December itself, their homes were wholly demolished . . .

From above the Churchyard overlooking the village I could not but ponder over these atrocities, and ask what would the Righteous God - in Whom we both believe - keep in store for these crimes that are being committed by a people or a State, rightly or wrongly . . . , and what would be the verdict of the International Conscience which is bound to know the truth sooner or later . . . ? I therefore repeat the protest contained in my cable of December 31, 1951, which reads as follows:

We strongly protest against the wholesale destruction of the Catholic village of Ikret on Christmas Day. The Church sustained serious damage . . . The Vicarage was wholly ruined . . . For how long will these provocative acts continue . . . ?”

KAFR BIR'IM

Another instance of this Israeli vandalism is the destruction, through air bombardment, of Kafr Bir'im on September 16 and 17, 1953. Says the Israeli monthly magazine, 'Ner' (Sept. - Oct., 1953):

“Further proof of the intensification of the measures against the Arabs of Israel lies in the complete demolition of the village of Kafr Bir'im, the Maronite inhabitants of which were expelled by the Military Authorities in 1948 and are at present dispersed in adjacent Arab villages. The Maronite Patriarch and Bishop Mubarak had interceded on behalf of these villagers. Promises were lavishly made that they would be permitted to return to their homes and lands. In fulfilment of these promises, the village has been razed to the ground. The Christian villagers have telegraphically protested against this cruel measure to the

General Secretary of the United Nations, to the American, British, French, Turkish, Indian and Pakistan delegations to the General Assembly of the United Nations, and to the American, British, French and Turkish diplomatic representatives at Tel-Aviv as well as to the competent Ministers in the Government of Israel."

LAND SEIZURES

Contrary to Zionist propaganda, land seizure is being applied even against the lawful Arab citizens of Israel. Hence, the destruction of Arab towns and villages. Arab fertile land is being seized, wherever it may be, and whatever status its Arab owner may have. Arab farmers are being systematically driven out of their lands by virtue of 'legal' ruses devised by the State. One of these ruses is that 'neglected' Arab land is subject to seizure, while this "negligence" is forced upon the poor Arab farmer who is denied a military permit to reach his land. In the hope of retaining his ownership of the land from which he is banned by oppressive rulers, this Arab farmer continues to pay taxes in respect of his land, although it is being utilized by the so-called "Development Authority" or presented to Jewish settlers without his knowledge, much less his approval. To the best of our knowledge, this ridiculous, paradoxical state of affairs is found nowhere other than in Israel.

In describing the incident, Shukri Khazen, a prominent Arab leader in Haifa, wrote on the 20th April, 1954, to the President of Israel, the following letter:

"About seven weeks ago, the Arab landowners of the two villages, Be'ni and Deir el-Asad, in Western Galilee, submitted a memorandum to Your Excellency protesting against the usurpation of their lands by various government departments. This memorandum was signed by about 200 persons of the two villages and was forwarded by a committee, which was set up to protect the interests of the Arab landowners of Be'ni. Instead of dealing with the points raised in the memorandum and removing the great injustices done to the villagers, the Military Governor for Western Galilee, out-lawed the committee and imposed punitive measures against them. They were placed under police supervision, their permits of movement were cancelled and are required to remain indoors from 7 p.m. until 5 a.m. and to report to the police station daily at 11 a.m. Moreover, the Military Governor instructed the Police of Haifa to withdraw my travelling permit thereby preventing me from going to my village and spending Easter with my family and relatives. It is significant and important to remember that on the 26th of January last, the Prime Minister, Mr. Moshe Sharett, assured the Knesset members in general and the Arab members in particular that "the Israel Government will be watchful to make every possible improvement in the situation of the Arab minority." The conduct of the Military Governor and the oppressive measures which were taken against the village committee and myself are flagrant violation of the Prime Minister's assurance and tend to stifle Arab voices against undemocratic practices and Nazi methods of persecution.

The words of the Government that "Israel desires to live with the Arabs in peace and friendship" do not correspond with its deeds, and the cruel measures taken by the Military Governor are not likely to foster a feeling of trust in, and loyalty to the State among the Arab inhabitants of Israel. I appeal to Your Excellency and implore Your Excellency and all the Jews in Israel and all the Press in Israel and abroad, to urge the Government of Israel to stop the persecution and oppression of the Arab minority in Israel, who are eager to associate themselves with the welfare of the State but are prevented from doing so by the hostile policy of the Israeli Government."

LAND ACQUISITION LAW

To "legalize" the usurpation of 300,000 dunums* of the most fertile land belonging to the Arab minority in Israel, the Israeli Government enacted what is called the Land Acquisition Law which was passed by the Knesset on March 10, 1953. The following table gives an example of the injustice inflicted upon some Arab villages under the said 'law':

Name of Village	No. of Inhabitants	Area of Arab Land Dunums**	Area dispossessed Dunums**	Area left for Arab Owners Dunums**	
Um-el-Fahm	7,000	140,000	110,000	30,000	21.4%
Jatt	1,450	12,000	10,400	1,600	13.3%
Et-Tira	4,000	30,000	21,000	9,000	30.0%
Ara-Ar'ara	2,500	36,000	27,000	9,000	25.0%
Qalansuwa	2,000	18,850	12,070	6,780	36.0%
Et-Tayeba	4,500	36,000	26,000	10,000	27.7%

The illegality of this 'law' cannot be over-emphasized. Still, we leave it for Israeli Jews themselves to comment on the matter. Writing to Joseph Sprinzak, Speaker of the Knesset, on behalf of the "Ichud" Association, on March 7, 1953, Professor M. Buber, Professor E. Simon and Dr. S. Shereshevsky said:

"The legislation will legalise an existing fact, namely, the expropriation of land belonging to Arab subjects living in Israel by right and not on sufferance (not refugees).

We fail to understand why, according to press reports, hardly a single Jewish member of Knesset has raised his voice against a law intended to give the stamp of legality to acts and deeds which he would consider a grave injustice if they were directed against himself or against Jewish property.

We know well, however, that in numerous cases land is expropriated not on grounds of security, but for other reasons such as expansion of existing (Jewish) settlements, etc.

As Jews and citizens of the State of Israel, we find it our duty to cry out against a proposed law which will add no honour to that which is Jewish."

* This figure is estimated in 1956 to be over one million dunums.

** 4.05 Dunums equal one acre.

Professor E. Simon again writes:

"The State of Israel, regarding itself as the champion of the people, who, everywhere except in the land of Israel itself, constitute a minority, is setting an outstandingly illustrious example how a minority must NOT be treated."

EXPANSIONIST POLICY

As mentioned by the three Israeli Jews in their foregoing letter to the Speaker of the Knesset, the object of the said Law is the expansion of existing Jewish settlements at the expense of their Arab neighbors. Proof of this policy may be found in the case of the Arab village of Jalama which was attacked by the Jewish settlers of Lehvat Haviv in August, 1953, and of the Arab village of Fassouta which was attacked by the Jews of Koush in January 1954.

The following telegram was sent by Mohammad An-Naddaf, the Headman of the village of Jalama to the President of Israel:

"On August 11, 1953, settlers of Lehvat Haviv Kibbutz dynamited our homes in Jalama after the destruction of thousands of our fruit-bearing trees. Despite the verdict of the Supreme Court, your authorities made the aggressors enter our lands and helped them. We complained to the authorities, but nobody responded. Are we in a State or among a gang? Kill us; we hate life under your oppressive yoke. Eighty years old, I have neither heard of nor seen a more despotic and oppressive people than you. Pay the value of my properties so that I may leave, or kill me so that I may enjoy rest. I complain to God against you."

According to the Israeli "Jerusalem Post" of December 7, 1953, "over 45 regulations transferring the ownership of land in more than 40 Arab villages to the "Development Authority," already have been gazetted by the Minister of Finance in accordance with the Land Acquisition Law passed by the Knesset last March."

LATEST ARAB LAND CONFISCATION

The latest in the chain of injustices against the Arab minority is described in the February 1956 issue of "El-Rabita," an Arabic Magazine published by the Catholic Community in Israel:

"The Israeli Military Commander has issued an order declaring certain Arab localities, comprising some 70,000 dunums (17,500 acres) a "closed area." This order did not take into consideration what will remain for the Arab farmers as a means of livelihood. Nor was this order limited to the period of maneuvers as in previous cases. The order provided for heavy fines and imprisonment for any person contravening.

"Several protests have been submitted to the authorities concerned, but up to the date of writing, they have remained without effect in spite of the promises of the militaryg authorities that they will take no action pending a decision in the matter. We sincerely hope that the authorities will re-consider the matter

as otherwise most of the inhabitants of Galilee will be economically destroyed. Is it not enough that the government has laid its hands on thousands of dunums of Arab lands under the cloak of the Absentee Property Law, the Waste-lands Law, the Emergency Regulations and Development Authority Law? Each time the loss of property was great and the dunums wrested from its Arab inhabitants amounted to thousands; and now this new Law deprives the Arabs of what little remains to them. No compensation is given and we have no other means of livelihood. Thousands of Arabs, by this Law, are sentenced, either to death by starvation, or to living on the charity of the Social Welfare Societies."

"To whom should they go and where is justice and equity? When will this state of chaos end?"

ARAB OLIVE OIL SEIZED

In the "democratic" State of Israel, Arab owners of olive groves are not free to dispose of the products of their trees in the manner they like. Israeli-held Galilee is famous for its ancient olive groves, and its olive oil yield has been a great source of wealth to its owners and to the country at large as well.

Under Israeli rule, the Arabs are supposed to collect the crop, take only sixteen kilogrammes of oil per person, and surrender the rest to the Israeli Government which "buys" it at 900 Israeli Pounds a ton. Government then exports this oil, selling it at 3,500 Israeli Pounds per ton, thus depriving the Arab owner of 2,600 Israeli Pounds on every ton of his oil.

This oppressive measure taken against the Arabs has two purposes:

- (1) to impoverish them and render their stay in Israel intolerable; and
- (2) to obtain the much needed hard currency by selling the oil abroad.

COMPULSORY LOANS AND TAXATION

Another measure of oppression unheard of in the civilized world, is the system of compulsory loans. These loans are being imposed in a harsh manner on the Arabs, apart from the various taxes which amount to a minimum of about 64% of the income.

It must be remembered, however, that taxes are being collected in advance under the pretext that the government is in need of money, and the tax of 1956 for instance, was collected early in 1955. In certain cases, taxes two years ahead were collected.

Despite the rigours of this tax collection, the government imposes a compulsory loan which is by all means intolerable and unreasonable. A middle class family in a small village was asked to pay IP.5,000, and Government officers had to occupy the family's house, sharing its meals and beds, and causing its members the greatest inconvenience in order to force them to pay. In "fairness" to the Israeli Authorities, it must be mentioned that they "pledge" themselves to pay back the loan after fifteen years . . . !

ISRAELI CONTROL OF MOSLEM RELIGIOUS AFFAIRS

The British Mandatory Government in Palestine saw just not to interfere in the administration of Moslem affairs which were allowed to continue as they had been under the Turkish Regime. A Moslem Supreme Council was appointed which was responsible for all religious affairs and the administration of "Waqf" (dedicated) property, the proceeds from which were expended on the religious, educational and charitable needs of the community.

The Israeli authorities did not see fit to maintain the status quo but placed the administration of the functions of the Moslem Supreme Council in the hands of a Jew appointed by the Ministry of Religious Affairs. The fate of these properties or the income derived therefrom is unknown.

SANCTUARIES DESECRATED AND DESTROYED

In pursuance of their "Persecute the Arabs" policy, the Israelis do not spare even religious sanctuaries and cemeteries. In addition to the seizure of "Waqf" (dedicated) properties, a large number of mosques and churches have been desecrated or destroyed. An illustration of these atrocities is given hereunder:

1. Among the mosques destroyed are those of Birweh, Ghabsiya, Kabri and Kuweikat;
2. A number of monasteries and churches in Israeli-held Jerusalem have been divested of their valuables and used as military posts;
3. The Mamillah cemetery in Jerusalem (Area about 20 acres) containing the remains of a large number of Moslem religious dignitaries was seized. Residential and commercial quarters were established in the cemetery.
4. The mosque of Nabi Daoud in Israeli-held Jerusalem was converted into a synagogue.
5. On Good Friday of 1954, the Christian cemetery in Haifa was desecrated, and 73 crosses were smashed. A large demonstration of the leaders of Christian communities and Christian citizens of Haifa on May 2, 1954, protested against the atrocious act.
6. Christian missions were attacked in Israeli-held Jerusalem in December 1953. Various letters of threat and intimidation are being regularly received by these Missions.
7. Among the churches destroyed are those of Damoun, Sihmata and Kafr Bir'im.

Replying to Israeli press charges alleging that he was carrying out a campaign of defamation against Israel, Monseigneur MacMahon, Head of the Pontifical Mission in the Arab countries, recently made a statement in Rome in which he said:

"It is neither a campaign nor defamation when the Catholic press throughout the world expresses indignation over the destruction of villages and churches in Israel."

CHRISTIANS IN ISRAEL PROTEST!



CHRISTIAN CEMETERIES DESECRATED

73 Crosses in the Catholic Cemetery in Haifa destroyed



Archbishop Hakim leading a Christian Demonstration against the desecration of Holy Places and Cemeteries.

On February 26, 1953, Monseigneur George Hakim Archbishop of the Greek Catholic Community in Israel told the Hebrew daily "Maariv" that:

"many church properties are still illegally seized, priests are not allowed permanent residence in Israel, and religious students are prevented from reaching theological schools. For these and other matters, we receive good promises, mostly unfulfilled, as are still unfulfilled many promises given through us to members of the Catholic Church."

APPEAL TO UNITED NATIONS

Unable to obtain any justice from the Israeli authorities, the leaders of the Arabs in Israel and certain noble Jews who deplore Arab persecution sent to Dag Hammarskjöld the Secretary-General of the United Nations, on his first visit to Jerusalem in January, 1956, the following telegrams* which actually summarize the contents of this pamphlet:

"In name of humanity and justice we appeal to you intercede Israel Government stop oppression humiliation dispossession impoverishment Israel Arabs. Thousands still unsettled owing cruel Government measures. No serious effort ever made for their resettlement. Jewish villages established on land belonging Israeli Arabs consequently becoming jobless and landless. Over one million dunums fertile land taken from Arab owners and inequitable compensation offered. Military rule cruelly applied in Arab areas in Galilee and Little Triangle. Eighteen thousand Arabs pinned Beersheba district. Diverse malpractices applied. Arab education very poor. Opportunity for work denied or obstructed. Though paying taxes, rates, compulsory loans and other inquests including contribution purchases of arms, the Arabs are treated second class citizens. Muslem community, unlike Christians, prohibited manage Muslem wakfs and religious affairs. None but a few are employed in unimportant government offices. Grievances too numerous to enumerate. Generally, Arab conditions lamentable. We implore intervention of United Nations find reasonable solution for serious problem Israel-Arabs.

Advocate Elias Koussa, Secretary Israel Arab Bloc."

"Dear Sir, We greet heartily your arrival to Israel, and we beg to avail ourselves of this opportunity and to express to you our deep sorrow at the failure of the United Nations to fulfill its duty and do justice to the Arabs of Palestine.

We demand: That the Arab refugees be allowed to return to their homes in Israel, and that adequate compensation be paid to those of them who will refuse to return;

That the military oppression of and all discrimination against the Arabs in Israel be abolished forthwith;

That all Arab property in Israel be returned to its owners.
21 December 1955

For the "Third Force":

(Sgd.) M. Stein, Chairman. A. Zichroni, Secretary

* "NER" Magazine Vol. VII, No. 6, February-March 1956.

THE VERDICT

The oppressive treatment of the Arab minority in Israel has drawn strong condemnation from various sources in Israel and abroad. On April 3, 1952, Rabbi Elmer Berger told the American Council for Judaism that Israel is a Nazi State exactly like that of Nazi Germany. The Jerusalem Post of July 20, 1952, reported that "the Mapam Central Committee in Tel Aviv denounced the Government's national discrimination against the Arab minority."

The Israeli Hebrew daily "Al Hamishmar" of March 1, 1953, said that "speeches about Israel as a fortress of democracy in the Middle East, about non-discrimination, etc. should be finally translated into the language of reality."

Even the Jerusalem Post, semi-official organ of the Israeli Government, editorialized on the Et-Tira incident of July, 1953, in the following terms:

"This may be policy, but it cannot be said to have succeeded, and the time has certainly come to review the question, both in principle and in application. For a lack of policy which expresses itself in uncoordinated action on a trial-and-error basis, is fair neither to Israel nor to her Arab citizens."

TWO SIDES OF THE PICTURE

Needless to say, that against all this sadist Zionist persecution of the Arabs in Israel, the Jews in the Arab countries enjoy complete liberty and freedom on an equal basis with their Arab brethren.

Here are two sides of the picture, both from non-Arab sources, reproduced without comment:

A. ISRAELI BEHAVIOR

Israeli troops blew up two houses at Sharafat, an Arab village south of Jerusalem on February 7, 1951, killing eleven and injuring seven, two of whom died later. The killed included 4 woman, 2 girls and 2 boys; the injured included one woman, 3 girls and 3 boys, oldest of whom was 12 years of age.

This incident brought forth condemnation in the Jewish press a week later, on February 11, when the Israelis refused to make an official statement, or even attend a Mixed Armistice Commission meeting to discuss the formal Jordan complaint.

The condemnation was in the form of a letter to the editor of the Israeli English-language daily, "The Jerusalem Post." The letter, written by prominent Israeli personalities, runs as follows:

Sir: We and many others, have been waiting anxiously for a statement by the Government about the murderous outrage committed last week in the Arab village of Sharafat in which, it is reported, two houses were blown up and nine Arabs were killed. Apparently nothing more is to be said than the remark of the military spokesman that no unit of the Israel army has crossed the frontier line.

The facts are not denied, but it seems that no enquiry is to be made to establish responsibility for the murder of innocent persons. The implication is that the action was taken by Jewish "irregulars," and that there is no case for action by the authorities. Is this Jewish tradition on which we believed that the State of Israel was founded? Is this the regard for human life for which stood the Jewish people when they were not yet a political nation? Is this the way of proving to the world that our nation upholds the principles of justice?

It will be said that we are unrealistic sentimentalists, that the murders were a reprisal for the shooting of a Jew in the neighbourhood of the village, and that firm action is the only way of "teaching" the Arabs.

That kind of talk is an utter abandonment of morality and a debasement of Jewish standards, which no violent action on the other side can justify. If the Government do not take action spontaneously, we hope that the religious groups who are so concerned with the observance by the State of Jewish tradition, and the members of the Knesset, who must be concerned for justice to Arabs as well as to Jews, will resolutely press the Government to probe the affair to bring those responsible to justice.

Jerusalem,
February 11, 1951.

Norman Bentwich
Dr. W. Senator

Leon Ruth
Leon Smith

B. ARAB BEHAVIOR

Jon Kimche, an English Jew, author of "Seven Fallen Pillars," is known to many readers as the military correspondent of the London Evening Standard and of the Observer during the war years. Since V-day he has paid many visits to the Middle East as correspondent for Reuters and contributor to leading British and American journals.

Kimche is sympathetic to the Zionist cause. Nevertheless, he writes in his "Seven Fallen Pillars" as follows:

"It has always been easy to whip up popular Arab feeling against the Westerners - the British, the French, even the Americans. But though in recent years every Arab has considered the Jews as archenemies, though the Jews have been publicly more hated and denounced than any of the imperial powers, they have never been the subject of Arab xenophobia.

I will return to Baghdad for an example of what I mean: in the Iraqi capital in the spring of 1948, feeling was running high. There had been almost daily demonstrations since the beginning of the year. The Information Office of the British Embassy had been attacked; the American Information Offices had been smashed up; so had the English-language newspaper, the Iraqi Times; King Abdullah had been prevented from visiting Baghdad by the threatening postures of the mob; an English teacher was dismissed because students demonstrated against a slighting



Israeli Atrocities at the Village of Sharafat near Jerusalem.

remark she had made about the Iraqis. All this time the Arab Liberation Army was fighting the Jews in Palestine; and the press was filled with anti-Zionist exhortations. But not one Jewish shop in Baghdad - and there are many - had its windows broken, not one Jew of Baghdad's estimated 100,000 was assaulted by the crowds. Even at the height of the crisis in the Spring, the Jewish families took their Sabbath afternoon walk in their fineries, much in the same way as they did in Tel-Aviv or Aldgate High Street. It was an impressive exhibition of Arab tolerance and of the underlying difference in the Arab approach to the Jew and to western Christians.

I found the same civilized approach in men like 'Azzam Pasha, the Secretary-General of the Arab League; Hassanein Pasha, who was King Farouk's adviser; Sheikh Hassan el Banna, the leader of the fanatical Moslem Brotherhood; Dr. Fadil Jamali, Iraqi Foreign Minister; and many others. Indeed, in private they often had a far greater sense of realism than some Zionist leaders. They understood the temper of the Arab masses much better than the Zionists; they also seemed to look the logic of history much more firmly in the face than Zionists who kept speaking of a friendly settlement with the Arabs on Zionist terms."

On September 28, 1952, Mohammad Najib, then Prime Minister of Egypt, visited the Jewish synagogue in Cairo. Again, on October 25, 1952, Najib visited the synagogue while prayers were going on. He quietly took off his shoes, entered the synagogue, and sat among the Jews, showing the greatest devotion and reverence.

Even today when the feeling is at its highest between the Arab States and the Israelis, the position of Jews in the Arab countries remains unchanged. Rabbi Elmer Berger, Executive Secretary of the American Council for Judaism in a series of letters from the Middle East published under the title of "Who Knows Better Must Say So" reported on the treatment of Jews in the Arab countries.

The following is a verbatim statement made to him by an Egyptian Jew:

"Egyptian and Foreign Jews living in Egypt have always enjoyed in this country complete freedom, freedom of religion, freedom of speech, and freedom of trade and commerce.

"Jews in Egypt have, before and after the Palestine campaign, participated to a long extent in Egypt's economy and commerce, even during the hostilities which were taking place in Palestine. Egyptian Jews have exerted their full rights and obligations as all Egyptian citizens.

"As a matter of fact, the Egyptian Jews have never felt anti-semitism nor discrimination, as well as they were free to exercise their role in the commercial, economic and political fields.

Writing on the position of the Iraqi Jews and why the majority had left the country, Rabbi Berger quoted Chief Rabbi Sassoon Kheddoury of Iraq as having said:-

"We Iraqi Jews are Iraqis. We were Iraqis in 1948. We suffered with the defeat of our country . . .

"No Jewish shops were attacked. Businesses went on as usual in 1948 and early in 1949.

"Zionist agents began to appear in Iraq - among the youth - playing on a general uneasiness and indicating that American Jews were putting up large amounts of money to take them to Israel, where everything would be in apple-pie order . . .

"Some local Jews suspect the arms were "planted" by Zionist agents. "What did we want with them?" the Rabbi said. "Were we going to fight all of Iraq - even if our loyalties were with Israel, which they were not?"

"There were consultations between Governmental officials and the leaders of the Jewish community. The Government did not want the Jews to leave. They did not suspect the Iraqi Jews . . .

"Meanwhile, reports of vast sums of American money "for Iraqi Jews" - really for the State of Israel - kept spreading and with the legalizing of emigration, campaigning among Jews increased. The Government was whip-sawed. Zionist propaganda accused it of pogroms and violent action against Jews. In reply, the Government issued a calm and deliberate law offering free choice to the Jews to leave. But if the Government attempted to suppress Zionist agitation attempting to stampede the Iraqi Jews, it was again accused of discrimination.

"The "free" and "voluntary" (their words) character of the election open to Jews to stay or leave was constantly stressed in the conversation. The pressures came from Jews - not the Government or the Moselem or Christian Iraqis."

As regards the Jews in Lebanon, Rabbi Berger said:-

"There are approximately 8,000 in Lebanon. Most of them live in Beirut. They are happy, prosperous and have some of the finest institutions I have seen - even including some at home. There are three schools. Two of them are rather large. One is a very small school run on the principles of the strictest kind of Orthodox Judaism. There is a lovely synagogue in Beirut and I have some pictures - inside and out - which I hope will turn out well. They have absolutely no problems - as Jews. It is a wealthy, secure community."

As regards the Jews in Syria, Rabbi Berger quoted:-

"There are between 5,000 and 6,000 Jews in Syria, a little less than half live in Damascus and less than half in Aleppo - with the balance (1,000) in other cities.

"There were four Jews present at our meeting. Again - as with all of these conversations - this one was privately arranged.

A very good American friend of mine invited us all to his home. There were no Government people present . . .

"I was intrigued, during the hour or so of conversation, by watching the dentist twirling and fingering a kind of rosary. This is a string of amber beads called a Masbahah. You see them everywhere in the Arab lands - used by Moslems and Christians and apparently also by Jews. The point again is, that this is an Arabic custom. Each religious group integrates the custom into its own faith in a way to reflect its own religious principles. Romano, the lawyer, was wearing a fez. If there was over confirmation needed of our contention of integration; or that it is sheer stupidity to split Arabs and Jews on the anvil of Israeli politics, youssef Romano with his Fez and my dentist friend with his Masbahah provide it.

"Also in the same vein I must tell you that before Romano left he gave Ruth his card on which he wrote a personal note of affectionate greeting to "My very good friend Farid Zeineddine," Syrian Ambassador to the United States."

* * * * *

WE ACCUSE!

Israel stands today as the only State in the world that discriminates against its citizens on the basis of religion;

Israel stands today guilty of violating its own promises, declarations and guarantees to exercise "justice and equality" to all its citizens "without distinction of religion, race or sex . . .";

Israel stands today guilty of violating the Universal Declaration of Human Rights, which was proclaimed by the General Assembly of the United Nations on 10th December, 1948, and which declares in Article 2 that "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as, race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status," and in Article 17 that "no one shall be arbitrarily deprived of his property."

Israel stands today guilty of violating its obligations under the United Nations Charter "in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion."

"Out of thine own mouth will I judge thee!"

